

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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"SEEK YE THE LORD, ALL YE MEAK OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;  
SEEK RIGHTEOUSNESS, SEEK MECKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE  
LORD'S ANGER."—Zephaniah ii, 3.

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## "IT IS FINISHED."

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Advocates of the doctrine of salvation by faith without works, frequently refer to the last words of Christ on the cross, "It is finished." This saying they understand to signify that the whole work of human redemption was then finished, and therefore that any works which man may perform must be unnecessary. Now we wish to prove that this view of the meaning of those words is incorrect, and consequently the inference based upon it is also incorrect. By reference to the Scriptures, we shall see that the work performed by Christ during the short period of his ministry, which culminated in his crucifixion on Calvary, was only a single chapter in the history of man's redemption. The work was not finished then, it is not finished now.

First, we will show that Christ continued his work for the salvation of the human family after he cried out "it is finished," and secondly, that by far the greatest part of that work yet remains for him to perform. When Joseph of Arimethea rolled a great

stone to the door of the sepulchre, the new tomb hewn out of the rock enclosed the lifeless form of the world's Redeemer. The thorny crown could bring no anguish now, the Roman spear could no more bring forth the crimson stream. He who cried out "it is finished" was gone. The rigid clay was not Christ, it was but his empty tabernacle. Where, then, was he who spake as never man spake? Had he gone back to his celestial home, to dwell in that glory which he had with the Father before the world was? No, for on the third day after, he declared to Mary in the garden, "I am not yet ascended to my Father." Was that mighty spirit hovering round the garden of sepulture, watching over the scarred body in the tomb? Oh no! Let Peter tell the story.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in

prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (1 Peter iii, 18-20.)

From this we learn that Christ, after being put to death in the flesh, went by the spirit to Hades, where the departed spirits of men had lingered for ages, and that he preached to those very persons who dwelt on earth, in the flesh, in the days of Noah, and, being disobedient, were destroyed by the flood. But what did he preach to them? Did he upbraid them for their wickedness, and add new torture to their mind's anguish? His object could not be to speak words of peace to them, if the popular doctrine be true—"there's no repentance in the grave, nor pardon offered to the dead." But let Peter speak again on this subject. "For for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter iv, 6.) This was the object of Christ's mission to the dead; to preach the same Gospel as was preached to men in the flesh, that they might learn how to live to God in the spirit. Christ's work was not, then, terminated at Calvary, but continued after his death.

After commencing the great work of salvation among the living, he went to the spirit world, and commenced it among the dead. And this was necessary to fulfil the word of the Lord concerning him through Isaiah the Prophet. "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isaiah lxi, 1.) The Lord of life and glory submitted himself to the stroke of death that we might live, and, laying down the body that linked him to the earth, he went in the majesty of his strength to the mansions of the dead. "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the king of glory shall come in! Who

shall stay him on his mission of deliverance? He grasps the keys of hell, he opens the prison to them that were bound, he "leads captivity captive," and returning for his body at the appointed time, he takes the keys of death and bursts from the tomb clothed with immortality. Oh if the stupendous work of Christ in the three days of his body's slumber were but written in all its wondrous details, the divines of Christendom would hide their heads in confusion, and surely none would say Christ's work was finished on the cross.

After his ascension on high, when all power was committed to him both on earth and in the heavens, he returned to earth, and making several visits to his Apostles, set his Church in order, and superintended the arrangements by which the Gospel should be preached to the world, and the Saints be established in the faith. But there was still a portion of his work to do. He had accomplished what was necessary to be done for the time in Palestine, so that from Jerusalem the Gospel might go forth through all the eastern world; but far away, "beyond the rivers of Ethiopia," the great western continent, then unknown to the world, stretched out its northern and southern wings, and was inhabited by a numerous population. They, too, were of Israel, a branch of the "fruitful bough" of Joseph, which Jacob predicted should "run over the wall." When the angel announced the birth of Christ to the shepherds of Bethlehem, he said, "Behold, I bring you tidings of great joy, which shall be to all people." (Luke ii, 10.) How were the people of the Western Hemisphere to learn these glad tidings? The Apostles, who were commanded to go into all the world and preach the Gospel to every creature, knew nothing of America, and the only intimation which Christ gave them of the existence of the people there, is contained in John x, 16, "And other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."

In fulfilment of this promise, Jesus manifested himself, after his resurrec-

tion, to the Nephites in America, who were descendants of certain individuals who left Jerusalem at the command of the Lord, and were guided by him to the western continent in the days of Zedekiah, King of Judah. Christ preached the Gospel to them, chose Twelve Apostles, established his Church among them, and after giving them similar instructions to those which he gave in Palestine, left them to pay a visit to the lost ten tribes of Israel. Here, then, were other portions of the work of salvation which Christ performed after his death on the cross.

We will now show, from the Scriptures, some still further portions of his work which remain to be accomplished. It is written that "the kingdoms of this world are to become the Kingdom of our God, and of his Christ;" and that he "shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." And in order that this may be fully accomplished, it is necessary that Satan, who is now the prince of this world, shall be bound and banished from the earth. This work Christ has yet to perform, that the Scriptures may be fulfilled. He must also bring back scattered Israel to the land of their forefathers; he must cleanse the earth from wickedness, and restore all things as in the beginning. He must build up Zion and establish Jerusalem, and subdue all things to himself, that "the will of God may be done on the earth, as it is done in Heaven."

But one of the grandest parts of the Almighty work he has yet to perform, is the resurrection of the dead. He is the resurrection and the life, and has himself declared that "all who are in their graves shall hear the voice of the Son of God, and shall come forth." Not only this, but "he must reign until he hath put all enemies under his feet, and the last enemy that shall be destroyed is death." Therefore, while death holds power to part the body and spirit, while the mother mourns for her lifeless babe, and loving hearts weep over the graves of the dear departed, while the cold earth covers the body of a child of Adam, while groans and tears, and pain and woe, cruel oppression, and

bitter wrong abound, and the glory of God is shut out from this sin-cursed earth, Christ's work of redemption remains unfinished, and the word of the Lord is unfulfilled.

What, then, was the meaning of Christ's dying words "it is finished?" Simply that his sufferings were ended, that the day of his trial had past. He had been "despised and rejected of man;" he had been "a man of sorrows, and acquainted with grief;" he had sweat great drops of blood in his agony in the Garden of Gethsemane; he had endured the smitings and scorn of the mocking Jews; the thorns had pierced his brow, the nails his hands, and the spear his side, and now, being parched with thirst, they gave him vinegar and hyssop to drink. This was the last bitter draught in the cup of his sufferings; he felt his hour had come, and crying out, "it is finished," his head drooped, and his spirit fled. Henceforth his career was one of triumph. His mortal life, his day of trial, his hour of pain, were finished. He had overcome, and was entitled to the keys of power and dominion. And the time is close at hand when he will wield that power, and hold dominion over all the earth. He has commenced the work already. He has re-established his Church, and laid the foundations of his Kingdom. He is gathering his Saints together, preparatory to the destruction of this world's kingdoms; and he will come in power and great glory and sit upon his royal throne. He will then call the righteous dead from the grave, and quicken them with the power of eternal lives. He "will render unto every man according to his deeds; to them who, by patient continuance in well doing, seek for glory and honor and immortality, he will give eternal life; but to them who are contentious, and do not obey the truth, but obey unrighteousness, indignation, and wrath, tribulation and anguish upon every soul that doeth evil." He will bring back to earth the bloom and beauty of primeval Eden. He will fill the earth with knowledge and the glory of God. He will finally redeem every soul, but the sons of perdition, from the grasp of death, hell, and the devil; he will sanctify the earth until



it shines, a celestial world radiant with its own glory, and presenting it to the Father, with its inhabitants, all in their order and place, as Kings and Priests, or subjects, and servants,

happy, immortal, and pure, will then say, as he contemplates his God-like work—"Father, it is finished."

CHARLES W. PENROSE.

## DANGERS OF THE TIMES.

We seem to be in an explosive vein of human affairs. Nature and art, wickedness and folly, science and stupidity, vie which shall most startle and horrify us. Not only do the occasions and opportunities multiply with our boasted progress, but, still more, the varieties of destructive means and compounds. In the same page one may see the particulars of a new gunpowder plot, a submarine explosion in the West Indies, the blowing up of a war steamer in the Mersey, coalpit explosions everywhere, paraffine or petroleum accidents, and then something (nitro-glycerine) that beats all the fearful powers discovered by modern science, too terrible, too subtle, too unmanageable for human hands."

Chymistry, that asserts its reality as a science of facts, and arrests the youthful attention by the well-managed explosion of the laboratory and the lecture-room, seems to wake a demon that will not always be under beck and call. Its most knowing and careful adepts are sometimes cruelly mastered by the elements they invest with new power, and the latent forces they can emancipate. This last creation of time beats all the rest. We cannot remember when the world first heard of nitro-glycerine; but if it is to be manufactured, used, and carried about *ad libitum*, it is high time that all the world should know something about it, and be taught how to keep it, how to handle it, and, above all, how to avoid it and give it the widest berth they can. It is impossible to say when nitro-glycerine will not explode, or what amount of damage it will not do. But a short time since a small consignment for the Californian gold miners burst a good way off the wharves at Aspinwall, and half des-

troyed the town. As for the ship, it disappeared. Forewarned is forearmed, and we must warn, even at the risk of suggesting. Since explosions are the order of the day, this strange story from Newcastle comes just in time to warn us of one more danger. It cannot, indeed, be handled quite so easily and safely as gunpowder—in the various forms adopted for Fenian use—or as phosphorus and Greek fire. It is not easy to place a jar of nitro-glycerine in a crowd of women and children, apply the match, and run away. But where there is a will there is a way, and as there is an evident determination to do all the damage possible to English life and property, we must be prepared for some new and clever application of nitro-glycerine, as well as the other inventions in the Fenian arsenal.

Never was anything more horribly grotesque than this Newcastle explosion. We can easily understand that the inhabitants there ascribed to the Fenians what it was hardly possible to conceive on any other hypothesis. Here, it seems, in the heart of Newcastle, there was enough of this deadly material to lay half the town in ruins "in a cellar, in the Cloth-market, behind the Branch Bank of England." The neighborhood took alarm, set the police to work, and, with their aid, tried to get rid of the unwelcome guest. The railway people, however, very naturally, would not touch it, and the keeper of a gunpowder store also thought he had enough on his hands already. Fortunately as it was thought, though unfortunately as it turned out, the Sheriff is a well-known practical chymist, and he was applied to in order to the safe disposal, removal, or destruction of the liquid. An incident, by the way, suggests



that if better might have been done, worse might have happened. The person in charge of the nitro-glycerine, finding it thus threatened, had it removed to his office, so it is stated, in the Town-hall, just over the Council Chamber. The Corporation of Newcastle escaped destruction. It was suggested, with great plausibility, to pour the nitro-glycerine down one of the crevices, or "creeps," caused by disused coalpits. Had the canisters been sent down bodily, we presume Newcastle might possibly have suffered a veritable earthquake. When all the liquid had been disposed of in this manner, and earth thrown over, it was found that some of the matter remained in three canisters, in a crystallized form. To most of us the idea of hard crystals, which had adhered to the sides of a canister, exploding at all is strange enough. In this instance, however, while some of these poor men were doing something or other which nobody will ever know with the three canisters, they—that is, the crystals—exploded with awful violence, destroying or grievously injuring everybody about them. What did really happen suggests that had the explosion taken place in the town, instead of half-a-dozen victims, there might have been as many hundreds; and that, as nobody would have lived to tell the tale, the Fenians might have had to answer for more than they really deserve. We may ask ourselves what we Londoners should feel if we heard that the Town-hall, the principal market-house, and a score or two of good streets in a large provincial town had been utterly destroyed, and a thousand lives lost, nobody could say how. Had there been any Fenian demonstration—had it been known that there was a Fenian committee or centre, or that there had been any threats, no argument would have shielded the Fenian cause from the suspicion of having to do with it.

It is the material element of danger we are now concerned with. Talk of volcanoes, earthquakes, the bolts of Heaven, and other manifestations of the dark and terrible side of Nature, but man keeps pace with them. Terrible as is the loss of life by these irresistible causes, the carelessness of a

few colliers, the bungling of some laborers, and the reckless determination of some political conspirators to rescue their accomplices at all cost and at all risks, will match Nature's death list. Man can kill, and does kill, many more than can be laid on the much-abused elements, or on accidents, the universal scapegoat. We war with Nature, but we have foes within as well as without our camp. It certainly is time that we should all know we stand on a charged mine, so universal, so various, so inscrutable, and so unmanagable are explosive agencies. Gases explode, powders explode; there are liquids that explode more terribly than all, it seems; solid crystals explode; cotton explodes; a veil, a muslin dress, a pocket-handkerchief fresh from the wash may explode. The worst horrors of a seige or a bombardment may occur at a fireside or in a ballroom. Fabrics proof against fire and all the ravages of time, may be upheaved and shattered by the accumulation of explosive gases let loose by a careless servant or an ignorant child. Great as are the powers of Nature and of art, there is no power greater than that of carelessness and stupidity. A canal boat loaded with gunpowder is moored for the night under a block of warehouses; the boatmen light their pipes, and soon all are in the air. Nothing will ever make miners and colliers prefer perfect security to the pleasure of a little more light at their work. Our steamers will persist in carefully shutting down the gases certain to be generated largely by some qualities of coal. When all is over, people know how it was. Quarrymen always keep their blasting powder open in rooms, where they move about night and day with lighted candles. Life they hold hardly worth the trouble it would cost to be more careful. We have domesticated the explosive elements, and fear them not. The first act of every British household now is the explosion of a lucifer match, which is nothing more or less than a diminutive shell. Nay, every laborer, every watchman, in the great London warehouses, at the docks, or the river side, carries these dangerous inventions loose in his pocket,

takes them out by handfuls, sprinkles them on the floor, and treads upon them in the midst of highly inflammable materials, piled all around, and strewed under foot. Familiarity and use breed contempt for the most dreadful of foes, the element that on the vantage ground of a few inches will cover acres with death and des-

truction. Unless the moral education of the people keep pace with art and science, we bid fair to be crushed under our own inventions, and destroyed by the elements we think we are learning to wield at will. If we would retain these useful servants, we must learn to be wise and careful masters.—*The Times*.

## SKETCHES FROM THE BOOK OF MORMON.

BY ELDER KARL G. MAESER.

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### ABINADI.

Before us lie the records of Zeniff, containing the history of a dynasty of three kings—Zeniff, Noah, and Limhi. Is not this Abinadi, although a great Prophet, only one of the many phenomena which, by their rapid succession and sudden transversion between light and shade, make this part of the Book of Mormon one of the most animating and romantic in the whole series of records? The three Kings, with all the romance surrounding their history, are merely the frame around a picture—the shell enclosing the kernel; Abinadi is the soul and centre around which the other incidents of this episode are arranged in their respective time and place in a subordinate capacity.

But let us follow up the narration of the records of Zeniff, which, after they had been handed over to King Mosiah II., form now a part of the book of the latter, and we see from the introductory remarks of Zeniff himself, that their first start into the country of their forefathers resulted in bloody dissensions among themselves, causing the death of a great many, even to such an extent that they were under the necessity of returning again to Zarahemla. Nothing daunted, however, by the lamentable failure of their first enterprise, it appears that they were again joined by many others, and pursued their old plan with a pertinacity which would have been worthy of a better cause. Zeniff gives us, in all honesty, the reason of the misery which this second crowd of people had to endure in the

beginning—namely, that they had been neglectful in remembering the Lord.

If we had not ourselves seen in this last dispensation similar transactions of discontented people and apostates at various times, it would be almost impossible for us to conceive the folly of men to leave their own free home, going out into the world again to lead a life of poverty, subjection, and fear, as we see the followers of Zeniff do, who only secured a place to live in by surrendering their independence into the hands of the Lamanites, from which deplorable state they delivered themselves, partly, only after severe struggles, and through their turning their hearts to the God of Israel, whose fold they had deserted.

Of importance to us is the allusion made here to the perverted tradition of the Lamanites, in consequence of which they believed themselves to be wronged by Nephi and his descendants, which was one of the pretended causes of their constant animosity against the Nephites.

Although we can never justify Zeniff in his secession from Zarahemla, we, nevertheless, must readily acknowledge that he, in the course of his administration, recovered gradually a portion of the Spirit of God, and makes us, by the wise determination of his career, forget, to a certain extent, its inglorious beginning; and he handed over the reins of the hard-fought-for new kingdom to his son Noah.

When splendid palaces, which he erected, a grand and luxurious court,

alascivious and profligate life—and all that at the expense of an abused and down-trodden people—make the glory of a great king, Noah succeeded wonderfully in obtaining that; and when he thought himself competent, in consequence of the greater concentration of power which he had usurped, and some victories over the Lamanites which he gained, we see this American Louis XIV. destroying, step by step, every good which his father had founded for the restoration of the people into the ways of God; but by these means, also, although unconsciously, necessitating, according to an unalterable historical law, a reaction, which arose in the grand figure of Abinadi, the Prophet.

Without any preparatory remarks concerning his origin, family, or own awakening to the consciousness of his mission, Abinadi steps upon the scene, like Elias of old, sending forth the thunder-words of repentance to the misguided people, authorised by the great certificate of the Prophets: "Thus says the Lord." The excitement among the people must have been immense, for it went even through the walls of the royal palace, and sought, finally, the sensual King upon the throne himself, who at once made use of the grand argument of all tyrants—persecution, supported by a like-minded populace. Abinadi withdrew for two years to let the storm blow over and his sentiments to be digested by reflective spirits, and then appeared again—in the beginning only *incognito*, however—and commenced a course of teaching, of which a synopsis has been preserved in the records before us.

What was to be expected took place—Abinadi, the Stephen of that dispensation, was taken prisoner, and brought before Noah, who, surrounded and influenced by his parasites and flatterers, condemned him to death at once; but, like the unfortunate Huss at the Council of Constanx, who made the mighty Emperor Sigismund blush and turn his face away in confusion, so Abinadi, strengthened by the assistance of the Holy Spirit, held them at bay by the power of his word and eye until he had delivered his message unto them all, and especially to the

royal priests, who had been set up in place of the worthy men of old King Zeniff. That eye-serving and idolatrous clergy, here as elsewhere always the co-workers and allies of despotism, tried hard to gain advantage over Abinadi in the eyes of the people, in a word-twisting and sophistic discussion about Scripture, which, ignored by the Prophet, gave the latter only more opportunity to unburden his heart of all that was in it, and, as we see, not in vain, for his words sank deep into the soul of a young man by the name of Alma, who, finding his pleading for the Prophet's life fruitless, and only himself exposed to danger, fled, to come forward again in his time and season to continue the work. Abinadi, however, was taken, and sealed the truth of his mission and testimony, with his life, on the stake.

Be it that the teachings of Abinadi had caused many to reflect, or that the operations of the indefatigable Alma (who had raised quite a people, by his preachings, to follow him, after various persecutions, into the wilderness) made themselves felt, or that the extravagances of Noah and his favorites became unbearable—enough discontent soon formed itself into open rebellion, headed by a certain Gideon (who became, later, the deliverer of the whole people), and Noah fled upon a tower, pursued by the successful agitator, where he was saved for the time being by the importune approach of the Lamanites, who, no doubt, thought the rebellious state of the kingdom a favorable opportunity to subdue them again. Noah, a coward, like all despots, fled, taking with him a portion of the people, leaving the rest in the hands of the Lamanites, to get along with them the best they might. These, under Gideon and Limhi—the latter a son of Noah, but a better man—contrived to arrange themselves with their new masters, although under very severe and oppressing conditions.

Dissensions, however, had broken out in the meantime among the fugitives, which resulted in the burning of King Noah at the stake, in just retribution for the death of Abinadi, the flight of the priests, and the reunion



## THE BUILDING OF THE TEMPLE—THE EMIGRATION OF THE POOR.

of the rest with their friends, with whom they lived under the new King Limhi in fear and oppression, until

Ammon's expedition reached them, to bring them finally back again to Zarahemla, as we have seen before.

## THE BUILDING OF THE TEMPLE—THE EMIGRATION OF THE POOR.

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The alacrity with which the Saints now step forward to comply with the various calls which are made upon them, is one of the most cheering evidences of progress that can be witnessed. At our October Conference the subject of building the Temple was brought before the people. President Young stated his feelings respecting the prosecution of the work on that building. A call was made on this and the counties in our immediate vicinity for teams to haul fifteen hundred loads of rock. This call has been responded to with the greatest promptness and cheerfulness. Teams have come here in great numbers, each teamster bringing his own provisions and the forage for his animals. The evidence that the requirement was a proper one is to be found in the promptitude and cheerfulness with which it has been complied with. Like the appeal which was made to the people to obey the Word of Wisdom, this met with a ready response from them. For weeks the road has been lined with loaded and empty wagons returning from and going to the quarry. Bishop John Sharp has had all he could do, with all the help of quarrymen, &c., he has been able to obtain, to furnish them with loads.

It would seem as though Heaven smiled upon this labor in more ways than one. The people have not only had the Spirit to perform the work with pleasure, but the weather has been magnificent. As a consequence, the roads are in excellent condition, and there is every prospect that a good supply of rock will be obtained. It is very gratifying even now to visit the Temple Block and see the large blocks of granite which are accumulated there.

The counsel, which was also given at Conference, to the people to donate means to send for their poor co-reli-

gionists in England, came home to the minds of all present as timely and heaven-inspired. The Spirit bore testimony to it. From the feeling already manifested upon this subject, we are justified in expecting a hearty response on the part of the Saints. The counsel should call forth a spirited effort. The object to be accomplished is worthy the attention and exertion of a great people. It is but a few years since we ourselves came here, weary and destitute fugitives from oppression. Subsequent immigration has not added many rich men to our numbers. But we are united. In union we are rich. The emigration, therefore, of so large a number of poor people as now await in England their deliverance from Babylon, would show to the world what can be accomplished by a united people under the guidance of wise leadership. Everyone, however humble and poor, can do something towards carrying this counsel into effect.

When a people are bent on the achievement of any given object, it is surprising how much they can accomplish. Especially is this the case with the Saints, for they can ask for and receive the blessings of the Almighty upon their efforts. They have had the faith to attempt the performance of works for which the means in their possession seemed utterly inadequate. Through this they have become famous. The training they have received, and are still receiving, is admirably adapted to fit them for the career of greatness which lies before them. The building of the new Tabernacle, the hauling of rock for the Temple, the sending of means for the poor in England, and the other requirements that are made, are lessons which are to have for their results the development within the people of all the essential qualities of true greatness.

The moral effect of these labors on the world is wonderfully great. Some may affect to despise the people who perform them ; they cannot, nevertheless, repress their admiration of them.

The cheerfulness with which these requirements are now obeyed indicate how great the progress of the people has been in these respects. Those who

have had opportunities of seeing the Saints under different circumstances to those which now surround them, can draw encouraging contrasts between the present and the past. To such, as well as to those who have studied our history, it is evident that the great work moves on.—*Deseret News*.

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, JANUARY 4, 1868.

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### THE NEW YEAR.

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THE year eighteen hundred and sixty-seven, with all its joys and sorrows, its good and evil, its smiles and tears, is numbered with the departed. Gone is the mis-spent time, never to be recalled. Fled are the wasted moments that can now never be improved. How much sin and shame does the dead year bear with it into eternity ? How many good and noble deeds stand recorded upon its allotted page in the annals of the universe ? No mortal pen can give the answer ; but one thing is certain, the acts of the past year, though many of them have faded from the memory of the doers, are living facts, and will bring forth their fruits for future joy or sorrow. How happy are they who can reflect with heavenly satisfaction upon their actions for the year ; who know that righteous motives have prompted all they have attempted to do, and that whatever the result, they meant well ! And how mean and ignoble in their own sight must they be, who, looking back on their year's works, see a black catalogue of shameful deeds. It would be a profitable thing for all persons to take a serious retrospect of their own course in eighteen hundred and sixty-seven. Not to mourn with useless grief over things which cannot be altered, but to see where errors might have been avoided, to look on past events with the light of experience and the knowledge of their results, and to make mental memoranda for future reference, with a design to future improvement. Emperors, kings, and statesmen might do this, as well as humble folk, with great profit to themselves and the world. Many foolish moves have been made upon the chess-board of diplomacy, many frightful discords have spoilt the world's harmony. They must do better in sixty-eight, or a few more nails will be added to their regal and official coffins. But we have not much at present to do with such exalted personages, though the day will come—well, wait a few years and see. Our work is chiefly with the poor, the humble, and the meek of the earth ; let them review the old year's work, and strive to better it in the new. The beginning of the year is a good time to

make new resolutions, if they are righteous ones ; as we turn over a new leaf in the book of time, to resolve that this one shall not be disfigured with the blots of sin. Who amongst the Elders of Israel is so righteous, that he sees no need of his improvement ? What Saint of God is there who cannot feel the need of a better course ? None are perfect yet, none so pure as to be immaculate. Yet we hope for perfection, and are striving for righteousness, and the new year should be to all of us another round reached in the ladder of exaltation. We could fain hope, for humanity's sake, that the new year will bring happiness and peace to all the world. But such a sentiment would be contrary to every present indication. The shadows of coming events cast a dark and threatening gloom upon the face of all things, and evil forebodings fall like a blight upon the season's merrymaking. What shall eighteen hundred and sixty-eight bring forth to the world ? More crime, more sorrow, more of God's judgments. The world is on the downward track, and every year adds fresh speed to its reckless career. This is no idle croaking, it is the solemn, dreadful truth. The conviction of it is forcing itself upon thinking minds in spite of their efforts to put it away, and with it comes a feeling of helplessness and utter inability to block the wheels, or turn back the world's car now on the steep highway of death. Each year man gets farther from his God, and yet churches increase, and chapels multiply, preachers rave, threaten, and beseech, and Bibles are scattered abroad like grain in seed-time. The fountains of devotion are drying up in men's souls, and faithless hearts belong to pious faces. Novelty is the great charm of the time, truth is too old fashioned for it. The new is far more potent than the true. As the world are forsaking God, so is God forsaking them, and each succeeding year he is giving them over, more and more, to the evil devices of their own hearts, and the influences of the fallen angels. Strife, bloodshed, and woe, are whispered in the new year's breath. Thank God for a place of refuge ! Every year shows up the wisdom and mercy of the Lord more brightly than the past, in providing for his Saints a place of safety in the mountains. Zion is at peace. Her union increases, her people multiply, her material wealth is growing, and her spiritual strength is augmenting as time develops them. This will be a great year for the kingdom of God on earth. One more step is being made towards the completion of God's holy Temple, fraught with the most precious interests to both the living and the dead. Another grand effort is being made for the gathering of scattered Israel. To the poor of this land, who have been faithful in the Gospel, the new year opens up full of bright promise and cheering encouragement, and its close will come upon many of them rejoicing among friends in the quiet vales of Utah, where peace has made her habitation, and the word of the Lord, through the living oracles, guides to wisdom and leads to prosperity.

We hope that the light of the MILLENNIAL STAR will be as brilliant in sixty-eight as it has been in former years, and that, through the blessing of God, the Thirtieth Volume may contain such instruction and information as to advance in some degree the cause of truth and righteousness in the earth. In view of the troubles coming upon mankind, we point to the motto we have chosen for each number in the present year—"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment ; seek righteousness, seek meekness : it may be ye shall be hid in the day of the Lord's anger."



The anger of the Lord is kindled against the wicked, and his hand will be heavy upon them. Let the hearts of the Saints be turned unto righteousness with renewed determination. Let the Elders cry aloud and spare not. Let the warning voice go forth, "flee ye unto Zion, for the wrath of the Lord is ready to fall upon the wicked." And let all Israel rejoice and sing aloud, for the time of the earth's rest is nigh, when wickedness shall cease to be, and angels shall tune their immortal lyres to usher in the year of the redeemed!

## CORRESPONDENCE.

## AUSTRALIA.

139, Little Collins-street, East,  
Melbourne, Victoria, Australia.

Melbourne, Oct. 23, 1867.

President F. D. Richards.

Dear Brother,—I once more sit down to pen you a few lines, to keep you in mind that there is out here at the antipodes a small Branch of the Lord's planting, trying to bear such fruit as will redound to the honor of the planter and the general credit of the tree. In fact, we are doing as well as we know, and that is not bad in these degenerate days. We are desirous of being remembered by you, and I do assure you that you, and the authorities with you, are sustained by the Saints here with as much enthusiasm and sincerity as you can possibly be anywhere, and we unitedly say God bless you in your high and holy calling.

We have heard the report of a division among the Saints at Utah: whether true or false, we sustain, by our prayers, Brigham Young, sen., as our President, Prophet, Revelator, &c., and all the authorities under him, and shall continue to do so until we know that God has removed him.

Enclosed I send you a letter with another Post-office order for the sum of £3, and have to request that you will send copies of the following works, to the value of the Post-office order:—I want, at least, a dozen Hymn Books, some Doctrine and Covenants, some of the Key to Theology, some Voice of Warnings, some Government of God, and some of the Series of Pamphlets. Please also send me a letter, with all the information you can give me.

Send the books by the safest means, and please let me know by post how you have sent them. Let me know how much I am indebted, and I will remit you the amount immediately.

Dear Brother, I now beg leave to say a few words by way of explaining the letters which accompany this. Please to read them as they are dated, and you will understand them better. A person having been cut off from the Church in Sweden, desires to make all the atonement in his power. Although an Elder, he must have been very ignorant of the principles upon which this Church is based; he knew nothing of the authority of the Priesthood, and had connected himself with "Mormonism" as he might have done with Methodism, Calvinism, or any other sectarianism or schism; but, as to its being a restoration of the authority of Heaven, he had not the slightest idea. He simply thought it the best of the sects, and that was all. And when I told him that, though we respected the Bible as a revelation to former generations, we were led and governed by the revelations given to this Church by God in this present generation, and that we couldn't afford the time to discuss the meaning of what God meant in the Bible, as we had quite as much as we could do to make use of the revelations given to ourselves, he was quite surprised. He then began to see how great was his fault, and begged so heartily to be baptized for the remission of his sins, and was really so miserable and so sincere, that I acceded to his request on condition that he wrote to the Presidency of the European Mission. He has done so. I

have sent you all the correspondence on the subject, that you may judge. I have done that which, according to the best judgment I had, was for the advancement of the Kingdom of God: I have had no other object or motive. If I have done wrong, it has been with a pure motive; if I have done right, I am glad. I await your verdict.

That you may be sustained in your high and holy calling, by the faithful obedience of the Saints under your charge, and by the power of the Holy Ghost, is the sincere and honest prayer of your Brother in the new and everlasting Covenant,

ROBERT BEAUCHAMP.

ENGLAND.

Merthyr, Dec. 13, 1867.

President F. D. Richards.

Dear Brother,—Thinking that perhaps I might be neglecting a duty by not giving you some account of my labors, and even if it is not a duty required, that it would at least be perused with some interest, I avail myself of this opportunity, knowing the fatherly interest that you feel for the young laborers who come forth from Zion to do the will of the Lord.

Since you were here I have been laboring mostly in the Merthyr Conference, with Brother E. Morris, who is a worthy servant of the Lord, and in whom the Saints have unbounded confidence, and whose presence is always the signal of good times.

My labors here have been a source of joy to me unparalleled in my past history.

In the former part of my labors here, I was permitted to travel in company with Elder E. Morris until I became somewhat familiar with the different branches, when it pleased him that I should labor mostly in the Cardiff District, where there are several English Branches. My labors among them have been delightful, and I have found the Lord as good as his word, that when His servants go forth trusting in Him that they should never be confounded.

The condition of the Saints here, you probably know; they are most of them old members, who have been in the Church five, ten, fifteen, and twenty

years, expecting their deliverance every year, and finally, after waiting, hoping, and praying for the same, beginning almost to despair, being oppressed with poverty, many even without the commonest comforts of life, still they cling to the promises of the Lord by the mouth of His servants, telling them if they would continue faithful they should be delivered out of the bondage of the Gentiles, and now their hearts are made to rejoice, their despair is turned to thanksgiving and praise, and every impulse of their souls is stirred up with joy and love for the Prophets and Apostles, who, under the inspiration of Heaven, see fit to make a glorious effort to gather His scattered poor from all the nations of the earth, and they are beginning to make a corresponding effort, trusting that this is their last year in Old Babylon.

On the 23rd of November, President John Parry paid us a visit in Cardiff for the first time since our Conference, being busy in other parts of the District; his presence among us caused great rejoicing, and his teachings the following Sunday were of the most excellent kind, awakening the Saints into a more realizing sense of their duties, and also causing (as it were) new life to spring up from the half-smothered embers of the spirit of truth, which, like the fire upon the hearth, if not stirred up and fed with new fuel, will, in time, go out. After a few days' stay with us there, he bid them farewell for a short season, also Brother E. Morris and myself, Bro. Morris going into another portion of the Conference, and Brother Parry and myself making our way towards Brother Barry Wride's Conference. This was a privilege that I little expected, to travel in company with our beloved President Parry, to hear his splendid instructions, and bask in the sunshine of inspiration which flowed from his lips like rivers of living water, causing every one under the sound of his voice to rejoice. Such has been my privilege of late, for which I thank my Heavenly Father. We found Brother Barry Wride in the enjoyment of good health and spirits, and the next day (Sunday, 1st Dec.) the Saints met in Tredegar, and I was

called to address them, which I did very briefly, after which Brother Parry spoke, with all the power of his high and holy calling resting upon him, that day passing with joy to the Saints. During the week we held meetings every night but Saturday at the following places:—Rhymney, Tredegar, Victoria, and Blaina, having splendid times, the Saints feeling very lively, and making new determinations to help build up the Kingdom of God with more vigor.

Brother Wride, as well as Brothers Davies and Morris, also Brother Rees, have been baptizing a few persons of late, and more seem to take heed of the word at the present time than at any time previous since my arrival.

We left Brother Wride's Conference last Tuesday (10th); he accompanied us over the mountain to Merthyr, where he stayed over night. I will now close, bidding you farewell, and praying God to ever bless you and qualify you for the duties that you have to perform. I remain your Brother in the Gospel,

NEPHE PRATT.

Aberdare, Dec. 18, 1867.

Apostle F. D. Richards.

Dear Brother,—Feeling it a privilege, as well as duty, to write a few lines to you, hoping and trusting that you have fully recovered your usual state of health, I am glad to say that of late I enjoy the best of health.

Since I wrote to you from Cardiff, I have visited Elder B. Wride's Conference; took Brother Pratt with me, that he might have more chances to improve, and he does greatly. We had an excellent time in the above Conference; the Lord blessed us abundantly with his Spirit.

One night, in a meeting, a Sister spoke by the spirit of Prophecy (while the spirit of the Lord was mightily in the meeting), which contained a portion of your Editorial almost word for word, where it says that the time would soon come when they would hunt for an Elder from shore to shore to baptize them, &c. It was so pointed that some of the Saints, after the *Star* came out, went to her, and asked her if she had seen the *Star* be-

fore it came out, &c. We left the Conference in an excellent feeling.

This week I am with Elder E. Morris, in this neighbourhood. We confirmed five persons on Sunday, and shall confirm one to-night. Two or three are expecting to be baptized very soon at Mountain Ash Branch.

I flatter myself that the District is in an excellent condition—as good as I could expect it to be. I have received a letter from Elders R. J. Davies and W. White, stating that they have baptized several since I was with them lately.

We intend to have all the Conferences on the Credit List by the end of this quarter, and I do hope to be able to square off the remainder of the other accounts the beginning of this coming year.

I have written to Elder John S. Lewis to come down here for a short time as soon as he can get the Conference business settled up, which he will have accomplished by the end of next week, as he has a great many relations in this part of Wales, whom he wishes to preach to.

I some time ago made a promise to all the boys that they should have a concert on Christmas Day if they would get the book debt cleared off by the end of this quarter, consequently during the holidays we intend to have a concert in each Conference for the benefit of the Elders. If we do not have entertainments among the Saints they will go elsewhere to spend their time and means. We are to have one at Merthyr on New Year's Day, to raise means for a gravestone to put on Brother Abel Evans's grave. And if you would be pleased to suggest some inscription different to the usual form, we should be very thankful.

In my travels I found many poor Saints' children destitute of clothing and shoes. I am, therefore, going to take it in hand to see what influence we can get with those that have more clothes than they know what they can do with; also, to swell the poor funds, and get the Priesthood to see that the poor are clad, &c.

If you observe anything disagreeable to your mind in the above, in any way or shape, a correction will be thankfully received and complied with.



Elder E. Morris joins me in kind love and regard to you, and all the brethren at the office.

I remain your Brother in the Gospel of Peace,

JOHN PARRY.

[We cordially approve of getting all the names of the Welsh Conferences on to the published Credit List; of seeing after and

providing for the necessities of the poor; of having profitable entertainments among the Saints, and thereby avoid their wanderings among strangers. Could not some other District and Conference Presidents run the risk of being corrected for doing likewise? We should like to have them try it.—Ed.]

## PALESTINE AND THE JEWS.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—Will you allow me some space in your interesting journal for a few words?

A visit last Sabbath to the synagogues of Duke's-place and Bevis Marks, has sharpened my old love and reverence for the Jewish people. The reverence and devotion which I witnessed among the worshippers, old and young, interested me much. By the polite courtesy—which from experience I can say one is always sure to meet with in a Jew's synagogue—I had the privilege of being able to follow most of the service in the prayer book. I cannot forget the sublime and touching prayers for the restoration of Israel to Palestine. With these fresh in my memory, I have just read in the *Jewish Chronicle* an account of the company for the colonisation of the "glorious land," given by Mr. Henry Dunant. I trust that this gentleman is a Jew. If he is, his work is one in which all lovers of the Bible must sympathise. For it shows an active yearning in Israel of the 19th century to be repossessed of their divine rights, for their restoration to the land which God gave to them "for ever." Is Mr. Dunant's endeavour at all connected with Rabbi Natonek's?

Again, the works of the Palestine Exploration Society are most interesting; the only drawback is, that they are not in the hands and under the management of the rightful owners of the place explored—I mean, of course, the Jews. Will not Israel begin now to rise up, and, as one man, turn his heart and eyes with joyful longing

towards Jerusalem! Can the Hebrew possibly allow the Gentile to outvie him in active and practical love for Zion and the restoration of Jerusalem to her glory? Surely not! The prayers I heard, the hymns I listened to, on Saturday last, sounding from the lips of a thousand Israelites wrapped in holy devotion, proved, as I felt then, that Jerusalem was indeed beloved of her children, and that 1800 years had not availed to hush their prayers for her peace.

The Lord's time to favor Zion is nigh at hand, and soon the glorious visions of Ezekiel and Isaiah will commence to be fulfilled. Only let Judah's lion arouse himself, only let the daughters of Zion make themselves ready, and her young men gird on their strength. Then shall the ransomed of the Lord return with singing, and the shouts of Zion's children shall cause the long desolate land to ring with holy mirth.

What business have the *Góim* to be exploring in Jerusalem, or to be seeking to colonise Judæa? Now-a-days, it is said, Ireland for the Irish; Italy for the Italians; how much more, a million times over, must we not say, Jerusalem for the Jew.

The Jews are the most noble and interesting nation on the face of the earth. Everything that is true and pure and noble emanates from them; this every Christian, from His Holiness at Rome to the humblest believer, must acknowledge. He whom we worship as God Incarnate is at this moment a Jew; the sweet Virgin Mother was a Jewish maid; the oracles of God, his revelations to the world at

large—all, all went forth from his beloved Jerusalem. Let the Jews, then, in faith arise, and seek their restoration to the holy place, and we may prophecy that the interest in, and help in aid of, their endeavour, will be well nigh universal. But I feel that I should withhold my pen, for how dare I, a Gentile, exhort God's chosen and "holy people" to rebuild Jerusalem! Yet I would protest that in humility I write what I have written. And it is written in the Prophets, that the Gentiles may assist, may console, and may strengthen the hands of the dispersed of Judah. Prepare ye, then, the way of the Lord. Shake off the chains of your exile, oh ye sons and daughters of Jerusalem! The way is prepared for you now; walk ye in it, and go prepare ye the way of the Lord. Then, and not till then, will he send you Elijah the Prophet.

The Sultan has visited the West of Europe to learn civilisation, and to call back Israel to his order. Fill ye the ships of Tarshish with the returning captives of Jerusalem. The Gentile is preparing your harbour to receive you, and even now casting up a

highway to Jerusalem for the redeemed of the Lord to pass over. The foundations upon the holy hill are being laid bare by the Gentile, too, so that ye will just arrive in time to build up the old foundations. Go ye up to Jerusalem, and build the House of the Lord "in our days, in our days, speedily!" Then shall Messiah come; then shall the son of David sit upon his father's throne; then shall Jerusalem be queen of the nations, and her people a joy—yea, the perfection of beauty, and the glory of the whole earth.

I trust that next Sunday will be the last Feast of Dedication which Israel shall observe in his captivity. I shall give myself the pleasure of doing as our Lord Jesus Christ did, by keeping the Feast of Dedication, by attending the beautiful service in Duke's-place synagogue on next Saturday afternoon.

Believe me, dear sir, yours respectfully,

IGNATIUS O. S. B.

Dec. 16, Laleham Priory,  
Chertsey.

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## SUMMARY OF NEWS.

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**MAILS TO THE UNITED STATES.**—There are now four mails weekly to the United States. Letters, newspapers, &c., may be posted in London on Mondays, Wednesdays, Thursdays, and Saturdays.

**IMPROVEMENTS IN STEAM-ENGINES.**—An invention, which it is considered will result in a saving of fully one-half of the fuel now used, has been exhibited recently at the engine factory of Mr. Smith, of Holborn. As the inventor, Alexander Caesar Frederick Franklin, a most intelligent youth, thirteen years of age, has not yet finally specified his patent, he prefers for the present keeping the details secret, but he states, according to the *Mining Journal*, that he applies the steam on one side of the piston only, and creates a vacuum in the cylinder without condensation.

**HORSE EATING IN HIGH LIFE.**—The correspondent of a London contemporary tells us that "the first serious attempt at horse eating in England took place on Thursday night, when 22 gentlemen sat down to an elaborate banquet at a leading West-end hotel. This banquet has been in course of preparation for months, and considerable pains were taken to make it successful. The horse was the gift of one of the diners, who has personally superintended its diet and regimen ever since its fate was determined on, who rode it into town last Saturday, and had it killed 'on approved principles' two days later. The cook was the most celebrated artist of the day; the dinner was presided over by a well-known and accomplished public man; and the church, the bar, the bench, physic, literature, science, the arts, the royal and the other learned societies, were all represented among the people dining."